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The
Commonweal

February 24, 1950

Voting Tory—But
Only This Time

Michael P. Fogarty

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The Scope of a
Catholic Paper

Donald Attwater

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The Commonweal

WEEK BY WEEK

Indo-China, Key to Southeast Asia

IT IS DIFFICULT to know what to make of the numerous news items about the popular support actually enjoyed by Bao Dai and his now-recognized Government of Indo-China. On the one hand there are reports of gloom in Paris over the poor chances of stopping Ho Chi Minh and his Communists; Bao Dai does not seem to have the support of the native intellectuals and political leaders; he seems to feel that a visit to his military headquarters at Saigon requires clearing the road with tanks so that he himself may proceed there safely—hardly an indication of great popular strength. Yet the French are said to be genuinely surprised at the support which their protegee has developed.

The chief grounds for hope, however, seem to be on the negative side—the obstacles that his rival, Ho, faces. The Japanese conquest of Indo-China and Malaya was a result of large-scale naval operations. Ho does not have this means of transporting troops. Roads are in wretched condition and those that are usable are of greater advantage to French-Viet Nam motorized columns than to Ho's foot soldiers. Ho has no stocks of gasoline, anyway. Bao Dai now controls the strategic railway links—and since they are narrow gauge (similar not to China's or Russia's but only to the rebellious Tito's) they would be of little use if captured with the rolling stock destroyed. Moreover, despite the intimations of a southward drive given in the Russian recognition of Ho, Mao's protracted visit to Moscow has been seized upon to show, among other things, that the rapidity of his conquest of China has caught the Kremlin unprepared for the southward march.

There is evidence, in other words, of the possibility that anti-Communist forces will have some interval to work in. And whatever success Bao Dai has had to date is a sign that the twenty-two million inhabitants of Indo-China want national self-determination and prefer to seek it, if possible, under non-Communist auspices. The presence of an aggressive China on the northern border of Viet Nam tends further to direct patriotic sentiments against Ho.

All this gives our Far Eastern delegates at the Bangkok Conference something to work with in Indo-China. In the economic sphere it seems even clearer what can be done. Food is still so short in the Far East that rice-producing areas can usefully be revived. It would also be practical to double Indo-China's pre-war production of natural rubber; coal and cement industries are susceptible to considerable expansion. There is need of land reform, rural credit facilities and the foreign capital which the French have for so long kept out. All this indicates the urgency for granting Point IV aid during this interval.

On the military side there is the need to train and equip a Viet Nam army to take the place of the 130,000 French troops that are now holding the line. For these men must go home as soon as there are adequate replacements; there is no chance of successfully opposing Russian imperialism by French imperialism there.

The United States could intervene unilaterally in this truly distant land, which is the strategic key to Southeast Asia. Or we could join the French and British in dispatching all economic and military aid to Bao Dai. But in either case it would be difficult for us not to awaken native fears of foreign imperialism. That is, unless we press at the same time for the sort of emancipation which the peoples of the Philippines and Indonesia have achieved with American help. And if we urge and support a new federation of Asian nations in addition, our Far Eastern policy at this late date may win a certain measure of success.

Steady Nerves

IT WOULD seem that the days are gone forever when the average newspaper reader, content that all's well in the world or, if it isn't, that somebody else will take care of it, can leave the secrets of foreign policy alone and devote himself instead to stories of international love and intrigue. Now that word of the hydrogen bomb is out, foreign policy news should be considerably enlivened and of more than passing interest, since

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• NEXT WEEK •

BRUCE MARSHALL's article, "Graham Greene and Evelyn Waugh," originally scheduled for the current issue, will appear next week.

In "From the Heart," DAVID BURNHAM writes of Vincent Van Gogh and the current exhibition of his works in the United States: "Always, Van Gogh painted for the common man—even though he never succeeded in reaching the common man during his lifetime. His painting was a substitute for his failure to touch and move human beings through personal love and direct preaching."

the subject Mr. Acheson and his co-workers will have under negotiation from here on is, simply, life or death on this planet—a newsworthy item to date, anyway.

Actually we have been negotiating this matter with the Russians since January, 1946 in some two hundred sessions of the United Nations Atomic Energy Commission. We have gotten nowhere in all this time because the Russians, refusing to follow the majority recommendations, will not permit inspection adequate for purposes of international control. So the arms race goes on and, everyone agrees, that race is madness.

Given these circumstances, and given Russia's repeated bad faith in current international dealings, Secretary Acheson has taken what seems to be the wise course in deciding against any direct atomic negotiations right now with Russia; our policy in "various parts of the world," he says, is "to extend the area of possible agreement with the Soviet Union by creating situations so strong that they can be recognized and out of them can grow agreement." Shortly after Mr. Acheson said this, John Hickerson, our representative on the UN Atomic Commission, assured the Russians that the United States was willing to negotiate the atomic issue with them at any time in the UN.

Putting these two statements together, one finds that they fit exactly the same pattern of policy, the same style of negotiation, that we used successfully in the Berlin blockade. When the Russians put down their challenge, we built up, with the air-lift, a "strong situation" that the Russians "recognized" and when they were ready to talk, they used the now famous back door conversations at the UN to come to agreement, for the time being, over Berlin.

It is worth emphasizing that, while this policy may seem stern at a time when all the chips are down, it is actually a form of negotiation and the only negotiation that Russia will recognize; the ultimate aim of this policy is, as Mr. Acheson says, agreement with the Soviet Union and if agreement is possible at all, this is the realistic way to seek it. A paper agreement now would almost certainly be nothing but false security, however satisfying it would be to try to find, as Senators McMahon and Tydings have proposed, some sensible way out of the arms race by making a reasonable offer to the Russians, assuming on their part the necessary good will.

Speaking of the policy he has decided upon, Secretary Acheson remarked that "this road is a very long one and a very difficult one. It takes purpose, continuity of purpose, perseverance, sacrifice and it takes, more than anything else, very steady nerves." One's nerves would be a little steadier, at least, if he were more convinced of the Secretary's perseverance and continuity of

purpose in traveling the road he has mapped out; Mr. Acheson likes to proclaim his right to re-think and re-assess policy from time to time, a commendable practice within limits, but one which is barely distinguishable sometimes from a change of mind, a sudden decision to go off in the other direction. The road Mr. Acheson has put us on is not an express highway to happiness, but it is, despite all the monstrous risks, the safest way to negotiate eventually a possible atomic agreement with Russia. To have anything less than real perseverance now may well be to blow the last road anywhere.

Income Worries

THE members of the House Ways and Means Committee have enthusiastically greeted at least one part of the President's tax proposals. Their eagerness to cut excise taxes may bring an even bigger revenue loss than the Treasury had planned on. The Administration had wanted to cut transportation, telephone and telegraph taxes, and make the retail excise ten percent instead of twenty. Now the signs are that Congress will include even more items and thus bring the loss in government income to about a billion dollars.

Mr. Truman would like to increase corporation taxes from 38% to 42%, but in spite of an easing of small corporation taxes, the new rate is not likely to be passed.

The Treasury's big disappointment will probably be Congressional failure to plug some legislative holes that have given big oil and minerals producers and the insurance companies tax windfalls.

The Treasury had also hoped to get a permanently changed tax program for life insurance companies. Under the old law they had been completely exempt from tax for the last three years. Temporary legislation will bring in 90 million on the untaxed 1947-'49 income. The permanent plan the government wanted would have put a heavier tax on the firms, but the Ways and Means Committee, according to the *Wall Street Journal*, has indicated that it would like to continue the temporary rate into 1951. So the upshot is that Mr. Truman will have an even bigger budget deficit than he had anticipated.

An interesting and provocative suggestion for increasing revenue and reducing the deficit simultaneously has been advanced by John A. Kennedy, the publisher of the *San Diego Journal*. He wants to know why business men should be granted export licenses by the Department of Commerce, or truckers certificated and inspected by the ICC, or shipping companies and airlines chartered by the Maritime Commission and CAA, all at government expense. Radio stations, pay no-

thing for the valuable frequency monopoly the government grants them, farmers pay nothing for the special services of the Departments of Agriculture and Interior. Kennedy thinks that railroads, power companies, etc., should pay the expenses of hearings on rate increases, and that corporations ought to pay the expense of the SEC in approving their stock issues. That the people who take advantage of these government services should pay their cost seems a reasonable proposition, and one that might ease Mr. Truman's budget worries a bit on these long winter evenings.

The Coal Injunction

MR. LEWIS is ever a lonely figure. Whether he is dining in solitary splendor at the Carlton when he is in Washington, or deciding where to throw his ponderous political influence, he can be counted on to keep his own counsel. Whenever his United Mine Workers have a labor dispute on their hands, his organization is apparently only too willing to let the rest of the labor movement look to itself. This time, by remaining adamant until the coal shortage forced President Truman to order a Taft-Hartley injunction, John L. Lewis has made repeal of the T-H Law infinitely more difficult.

The supply of coal has indeed reached an all-time low. Mr. Truman held off declaring a national emergency until things reached the absolute desperation stage. Plants are shutting down and trains are being cancelled all over the country; brownouts and rationing have been instituted in the areas where the coal shortage is most acute. And so the President for the seventh time reluctantly invoked a legislative measure which he has strenuously opposed, particularly during the 1948 campaign. Unhappily for him, Republicans and other supporters of the Taft-Hartley Law can say again, and with heightened pertinence, that the President himself has found it indispensable to have this law he opposes kept on the statute books.

First word from the President's fact-finders is that the dispute itself is primarily monetary, but that contradicts the long-held conviction that diametric disagreement on the "able and willing to work" clause has been holding agreement up for months. The crux of the situation is indeed whether, with a commodity on which so many American families and industries are dependent, workers can quit or operators shut down at will—regardless of the national consequences. In a situation such as this, the injunction which Taft-Hartley provides, or something like it, is a handy thing. That is one consideration worth bearing in mind when repeal or amendment of this hotly disputed law is actually on the docket.

Voting Tory—But Only This Time

Michael P. Fogarty

I SAID in a previous COMMONWEAL article that Labor is passing through one of the spells of reorientation which come along about once in every two generations. For two generations past, its objectives have been public ownership and control as a way of raising and guaranteeing the material standard of life. The accent is now shifting to decentralization as a way of improving human relations and, as J. B. Priestley put it in a pre-election broadcast, of putting more fun into the Welfare State. But so far the change is only half-way through. And this is highly embarrassing for many Labor supporters, including myself. For it is quite possible to remain firmly convinced (as I am) that we need a great deal more social reform, and that the driving force in it will come from Labor and nowhere else, and yet to doubt whether, in its present messy state of mind, the Labor Party is the right government for the next five years.

The strongest plank in the Labor platform is, of course, the Government's record over the last five years. The theme which every Labor election address, broadcast, and newspaper article hammers in again and again is that since 1945 we have lived better, worked better, recovered better, and carried through more social reform than anyone else in Europe, and that any citizen who wants to hang on to full employment, fair shares, and the National Health Service (the three star points) had better not vote Tory.

The immense strength of this case is that it happens to be true, at any rate in what it says, of the achievements of the Labor government: what it says of the wickedness and prospective wickedness of the Tories is, as you might expect, less sweetly reasonable. No amount of Churchillian blasting can get by the fact that Labor has done a first-class job on inflation, production, and the balance of payments, as well as on social reform. The great British public does not, unfortunately, read Economic Commission for Europe reports, nor has it, like my wife and myself, kept house

within these last two years in allegedly prosperous Switzerland. But it has a pretty shrewd idea that the common man, and even the middling middle-class man, has done far better here in recent years than anywhere in Europe, with the possible exception of equally Labor Sweden. Also the Tory propaganda fails to account for our being far ahead of the rest in pushing exports and straightening out our balance of payments.

Moreover, Labor leaders talk like men who know their job. There is an earthy, feet-on-the-ground feeling about Labor speeches and manifestoes which is somehow missing in the rather ineffective middle-class publicity on the Tory side.

OF COURSE, the Labor appeal to consolidate the Welfare State has its mythological side. To a professional economist, it sounds just silly for a Laborite to ask for votes because there was unemployment under the Tories in 1933: or, for that matter, for a Tory to ask for votes because of the much higher unemployment under Labor in 1929-31. We have learned a thing or two in all parties since Keynes' *General Theory* came out in 1936. We discuss full employment today on a completely different technical level from before the war, and it would be startling, to put it mildly, if any government of any color repeated the mistakes of 1931. But Labor reckons, rightly, that it does not look that way to the man in the street. The Tory *may* be ready to change his spots. But the man who might find himself on the wrong side of the margin of unemployment is more likely to vote for the party which, on its record, can be shown to have changed its spots several years back.

Labor will quite likely win the election on this myth of Tories and unemployment. But to the chilly eye of history the existence of the myth seems a much better reason for voting Conservative. The brake that stops the older Labor leaders and voters from moving to the next stage of social reform, from central control and the Welfare State to decentralization and better human relations, is the fear that the Welfare State has still to be fought for against Tory reactionaries whose dearest wish is champagne suppers and three million unemployed.

This is as a matter of fact nonsense; for the

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Tory party has not reacted to defeat in that way for at least a century, and is in no danger of doing so now. Tories defend many alleged principles against reform, but never to the point of dying in the last ditch. The tradition, since Sir Robert Peel set the squires on edge by rallying to the Reform Act of 1832, is that a Tory prefers dishonor to death. Let the electors finally decide that such and such a reform is to go through, and a Tory government will turn up two or three years later administering it as to the manner born. The electors have now said quite clearly what they think about the Welfare State, and the next Tory government, if we have one after February 23rd, will bow quite happily to their choice.

BUT meantime the myth remains, and is turning Labor's attention away from what are actually the next social objectives. The one effective way to kill it is to let the Tories in and leave them to show that they *can* run the new order. And one can make a good case for 1950-55 as the years in which to let them try their hand. For the sooner this sort of myth can be killed the better. And because the switch in Labor's ideas is only half-way over, these are also the years in which the new departures, as apart from the consolidation of the current administration, which a Labor government might undertake, are least likely to do good and might do most harm. The new departures which matter most are likely presently to be in the field of human relations and personal development, not of the material standard of living. But, though the government is working, Labor has not got round, as yet, to putting measures of this sort in the forefront of its program. The Liberals have gone in feet foremost for a human relations policy, complete with co-ownership in industry and workers' representatives on the Board of Directors. The Tories have made a good beginning with their Workers' Charter. Labor does not say much more than the Tories, and certainly nothing like as much as the Liberals. Partly, no doubt, this is tactical: whatever political leaders may be thinking, the voters are most interested in consolidating the Welfare State. But there is also the little touch here and there which shows that there is still a good, sticky dose of plain insensitivity at Labor's top level.

Looking further ahead, the difference between the parties is clear enough. You have only to meet a few typical Tories to realize that, though the progressives in the party have dragged its long, heavy tail a long way forward in matters of human and particularly of individual relations, the tail is still there to be dragged. In the Labor Party, on the other hand, the currents against

which the leaders are pulling are all setting toward a stronger and better understanding of human relations. Whether it is the *Keeping Left* group, who have discovered that Right-wing France and Belgium have legislation on some of these matters which makes socialist Britain look old-fashioned, or the bright young men in Transport House itself, there is no question that that is the way things are going. But this, though it may tell you a good deal of how a personalist-minded individual like myself is likely to vote in 1955, is not much help for 1950.

THE big issue for the moment is not, then, whether startling new departures are to be attempted in the coming field of human relations. It is whether—a purely negative issue—further and unwanted departures are to be made in the old and familiar field of material standard of living, along socialist lines whose usefulness has already been exhausted over the last five years. In other words, free enterprise versus control and nationalization. Labor has moved a long way on this, as I pointed out in my previous article, and the contrast between the Tory and Labor approaches is by no means as clear-cut as it once seemed.

In the first place, it is a delusion, though one sedulously encouraged by many who should know better, to think that the Conservative party believes in free enterprise. It does not, and is proud not to. It believes in Imperial Preference, not in multilateral trade.

Conservatives propose, though retaining public ownership of the coal industry, to break the National Coal Board down into a number of semi-independent units. But whereas the Liberals, who make the same proposal, insist that the new boards should actively compete with one another, the Conservatives are equally careful to insist that prices will continue to be "co-ordinated" at the center. Nor do Conservatives believe in competition in steel. What they want, so they say, is something like the system practiced in the last few years, under which prices, capital investment, and market allocations are all centrally controlled.

As a matter of fact, one could make quite a strong case for saying that Labor will do more for free, competitive enterprise than the Conservatives. Whatever faults the Labor Party may have, it does not love private monopolies, at any rate in principle: I make the reservation because, in a controlled economy, a big firm like Imperial Chemical Industries, which is in continuous contact with the authorities, starts with a pretty considerable pull. Monopolies, so the Labor program says, are to be turned inside out by the new Monopolies Commission. The State is to be

prepared to jump in, building or buying plants, to stiffen up competition in any trade where it seems unduly slack. In fields where there is not enough standardization, the immense buying power of the public boards, the armed forces, and the National Health Service is to be used to promote it. The whole machinery of distribution is to be overhauled. Some of these programs have features which could be dangerous. But, on balance, and even allowing for the dangers of the Labor proposals, Conservatives can claim no advantage over Labor in their policy for the part of business which is indisputably to remain in private hands.

THE real point, of course, is that Labor proposes to take still more business out of private hands, and is flatly opposed on this by everyone outside the party, and many in it. Labor leaders are still too near their socialist phase to realize that public ownership and social control are not necessarily the same thing. Plenty of them, because the evolution of ideas from central control to decentralization has gone only half way, still hold instinctively that, other things being equal, public ownership is best.

No one else agrees. Whereas in 1945 many of the Labor proposals for nationalization were at least treated with respect by other parties—the Liberals, for instance, supported the nationalization of coal, and the Conservatives committed themselves to scrapping the existing system of ownership, though not saying what they would put in its place—this time there is complete unanimity in condemning proposals to nationalize cement, sugar, and sections of wholesale distribution, to semi-nationalize industrial assurance, and confirm the still pending nationalization of steel. People just cannot see the use: or rather, though they see that nationalization *might* eventually be best in some of these cases, they cannot see that it *should* be used until the wide range of other ways of stimulating private enterprise, which Labor now proposes, have been tried out.

For these measures, which represent about the most progressive part of the new Labor program, and a valuable step towards a decentralized yet socially responsible economy, will take time to come into effect. The Monopolies Commission (need I appeal to American experience?) will take anyway four or five years to build up case-histories and a body of case law. Development Councils will need the same length of time to get going, judging by the experience of the oldest of them, the Cotton Board: though, judging also from its experience, they are effective enough when they do. Why, then, commit a whole new range of industries to permanent central control when, given a few years' experiment, the way

to secure social responsibility plus decentralization may turn out to be just round the corner?

There is also some risk that, unless Labor is given more time to think itself out of the public ownership-central control complex, a new Labor government will not give these very promising experiments a long enough run to prove their value. Left-wingers tend to expect too much from them too soon.

Here, then, the Tories have a really big advantage over Labor. Voters are not usually steel technicians, or cement or sugar manufacturers. But they have a pretty keen nose for a party which is acting on ideological principle and not on the facts of the case. And the facts of the case are that, though Conservative enterprise may not be particularly free, a Tory victory would at least save us from a destruction of freedom which even Labor supporters will probably, on fuller reflection, come to see as unjustified.

SO much for home affairs. Overseas, the balance is fairly even until it comes to defense. Labor scores heavily on the Colonies, since colonial development—basic human rights, and laying the material foundation for a new order—is just the sort of problem Labor leaders understand, and into which they can put their hearts. Both sides are committed to carry on the active measures of political and economic development begun in the last ten or fifteen years. But when you read the proposals you feel that, though technically there may not be much in it, Labor has the advantage in enthusiasm and good will. Neither side, now that the status of India and Ireland is settled, can claim much advantage in Commonwealth or most branches of foreign policy. The Tories have still perhaps a small advantage in their attitude to Europe. But, though it was Churchill who led the way into Western Union, and Labor long showed the same lack of imagination over a Council of Europe as today over councils for Scotland or Wales, Labor has now been won over, and the job is almost closed.

But then comes defense. And here, to my mind, the Conservative Party walks away with it. For a large section of the Labor Party still suffers from the delusion that if you have democracy you can do without divisions. The lyric passages on this subject in *Keeping Left* remind one of how articles used to appear during the phoney war, explaining that the Western Powers had three or four times the war potential of Germany; and three months later the Germans were on the Pyrenees. Bevin, though brave, is mortal, and the weakness of Labor's general attitude on defense is obvious from the colorless reference in the party's election manifesto. I for one would feel safer with Churchill organizing the defense of

Europe than with anyone Labor is likely to provide.

An interesting thing about defense is that this is one of only two or three positive points in the election debate, as apart from the negative proposal to cut taxes, at which the Tories have the initiative. The only other one which matters is home-ownership versus renting. Usually, when the Conservatives stumble on a good positive-looking argument, you find that they got to it by a pretty negative back road. They want, for example, to scrap most or all of the present general food subsidies, and substitute special measures of assistance to the groups which really need the subsidies, particularly families with children and old people on the state pension. This is a most important and useful step. But, historically, the Tories did not get there by way of enthusiasm for the family. They wanted to cut taxes, which means cutting expenditure, and found when they came to the subsidies that they could cut grants to single men of working age without causing trouble, but that if they cut the children and the pensioners there would be riots.

Apart from these one or two Tory points, and from the Liberal proposals on co-ownership in industry, which (apart from a faint Tory echo) no one takes seriously because no one takes the Liberals seriously, every positive policy we are debating starts from something Labor

has proposed or done. Partly, no doubt, because Labor is in power, but not entirely. In 1945, against a Conservative government, Labor called the tune just the same. And that is a pretty good comment on the nature of Tory policy. Negative it was, and negative it remains: though negative in the quite good sense of the Civil Servant who does not make policy, but accepts and administers it and sees, so far as possible, that new ideas are built smoothly into older traditions.

I am going to vote Conservative:

1) Because it is important that the Tories should have a chance to show that they can run the Welfare State, so that the Labor fear of Tories and unemployment, which is holding up the evolution of ideas on social reform, may be exorcised;

2) because this is a time when Labor has not a great deal of new policy to offer, and a pause for Tory rule will do little or no harm;

3) because I am afraid that, unless the Labor Party is given more time to think, it will do a lot of permanent harm in its next term of office;

4) and because the Tories have one great and urgent advantage in their attitude to defense.

But I remain as convinced as ever that the future lies with Labor. And I wish my new Conservative colleagues joy of the arguments which have brought me, temporarily, to their side.

The Scope of a Catholic Paper

It should be "Christian and therefore indifferent to no human concern."

Donald Attwater

SOMEbody was once silly enough to say that had Saint Paul lived in the twentieth century he would have been a journalist rather than a preacher. But it does not involve acceptance of so foolish an idea to recognize—even in the age of radio—the importance, the power, the potentiality for good and evil of the periodical press in general, and of the newspaper press in particular. And the recurrence of Catholic Press Month brings up once again the problem of the Catholic newspaper press—for problem

it is in the minds of an increasing group.

There could be, there are, several different kinds of journal, each one of which could be properly called a "Catholic newspaper." But at any rate in English-speaking countries Catholic newspapers are for the most part weekly publications in newspaper format, one of whose main concerns is to publish news, local, national and general, of specifically Catholic interest. (In practice, this news is often only of ecclesiastical interest, in a rather narrow sense of the word.)

A no less important function is to strengthen its readers, according to the needs of the moment, against false moral, social and political principles and practices. As between the United States and the United Kingdom, a notable difference between their Catholic newspapers is that in America their circulation is local and they are issued under strict diocesan control and direction,

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usually with a priest as editor; while in Great Britain circulation is nation-wide, and each newspaper is a lay enterprise subject only to that degree of ecclesiastical surveillance that is due to any publication that makes public profession of its Catholicity.

The aims and objects of newspapers such as these may, then, be said in general terms to be the enlightenment, the enrichment and the confirmation of their readers. *Enlightenment*, by telling us or reminding us of things we need to know, or things which for other reasons are worth knowing; *enrichment*, by wise comment or information about any matters, not necessarily formally religious, which play a part in our daily lives; *confirmation* in our faith and our determination to live by it, by careful yet simple exposition and explanation of principles or practice under attack or involved in some item of news.

Already it would seem I have enlarged the scope of the Catholic newspaper beyond the ordinary. But such a newspaper is by definition religious, and the Christian religion is concerned with the whole man—are we not always talking nowadays about its concern for the human person? Christianity is not for Sundays only, it is not concerned solely, or even primarily, with ecclesiastical affairs. It is concerned with sin, sacrifice and salvation, with faith, hope and charity—and with these things precisely in relation to men and women, human persons. And we work out our salvation or damnation, with the help of or fighting against God's grace, every minute and in every trifle of our daily lives.

All goodness is ultimately one. If we are concerned for the goodness of men and women, can we be indifferent, in degree and proportion, to the goodness of a book, a building, of clothes, of food? Can our Catholic newspaper give us any guidance on these matters, and about the different kinds of goodness involved? "The beauty of God is the cause of the being of all that is," says Saint Thomas Aquinas. And somebody else has said that, "There is nothing secular but sin"—and error and ugliness. We have not said all that needs to be said about a movie when we have ascertained its Legion of Decency rating. We do not know all the facts relevant to the justification of a strike when we learn that it has been organized by communists. I have not—unhappily—said all that need be said about myself as a child of God when I state that I assist at Mass on Sundays and refrain from flesh-meat on Fridays (with or without benefit of gelatine).

THE scope then of a Christian newspaper has got to be very wide if it is to deserve either part of its designation. Indeed, it might well adapt for its motto Terence's tag (it was

Terence, wasn't it?), "*Homo sum . . .*" "I am a Christian, and therefore indifferent to no human concern." But careful proportion and good sense must be used. The primary place of religious teaching for grown-up people is their church—and no Catholic who does not go to church is likely to bother to read a Catholic newspaper. There are plenty of things quite sufficiently dealt with in church, and it is generally vain repetition to give space to them in a newspaper. (By the way, the dangers of endless repetition have yet to be properly studied, for the benefit of clergy, newspapermen and advertisers, among others).

Selection and proportion indeed are fundamental factors in the production of any good newspaper. For every hundred Catholics who have, very properly, been given a good idea of the facts and significance of the cases of such important churchmen as Archbishop Stepinac and Cardinal Mindszenty, how many know anything about—except in vague terms—the persecution and sufferings of millions of ordinary Catholics and their pastors in the Western Ukraine and Transylvania? Has adequate publicity been given to the Church's concessions to German Catholics for the use of their own language in certain sacramental and other rites, or to facilities for non-fasting communion in France and England?

And when we come down to more ordinary items of "news," we are not infrequently made to appear ridiculous in our parochialism and denominational self-consciousness. "Catholic Airplane Lands in Catholic Field," is the classical example in England. Another is, "Hell Looms, Monsignor Says." Is it news that a priest should from time to time warn his flock of the imminence of punishment? Or "Bishop Confirms Thirty-five." Is it news that a bishop has conferred the sacrament of Confirmation? And in the meantime important things are ignored, all too frequently on the ground that "our readers are not interested in that." Then it is our business as Catholic journalists to try to get them interested.

I have often heard it complained that, religiously, churchmen are not practical enough; that they are prone to lose sight of "ends" in their enthusiasm for "means," especially "devotional" means; that, except within narrow limits, they ignore events that may be wringing the hearts and exercising the minds of the public. If this be so, it is deplorable. It is certainly true of some Catholic newspapers. A disastrous fire in a city slum causes great loss of life. There will be plenty about it in the secular press. The religious press can add comment of consolation—and perhaps news of moral responsibility and delinquency. For there may be an element of, say,

graft or carelessness in the fire department about which the secular press is being coy or even stubbornly silent. God's human images in the Biltmore are pretty well looked after—are we caring for those in the Bowery? Or again, the son of a G.I. killed in action is beaten up by his schoolmates as a "dirty little Jew." We look to the Catholic newspaper to find out if any of those boys were Catholics. If so, that is a piece of news to be published, for the record and as a warning; and it will add edge to editorial comment, for Jew-baiting is not on the same level of "human weakness" as the pilfering of apples.

UNDOUBTEDLY it is commonly assumed that one function of the Catholic press is to "do propaganda for the Church." Now the word "propaganda" is of very respectable, not to say exalted, etymological origin: from the name of the Church's organization (congregation) at Rome for the spreading of the faith—"de *propaganda fide*." But the word has become hopelessly debased, and its popular connotations today are as discreditable as those of the word "indoctrination." Surely a Catholic press should think and speak of its missionary, teaching and defensive aspects, not in terms of propaganda and indoctrination, but rather as a specialized form of preaching the Gospel. But that, I think, is perhaps too self-conscious and direct.

The object of a Catholic newspaper is to ascertain and display truth in whatever it touches—truth, not propaganda. And to the extent that that is done, and done delicately and courteously, the good news of Christ is preached, the cause of Christ is served, even though His name be not mentioned. But for this the demon of propaganda, of particularism, of *parti pris* must be exorcized all along the line. At the most elementary level, are Catholic reporters, copywriters, commentators more objective in their work than their non-Catholic fellows? I must confess I have not often found them so; their prejudices, their bias, are different; that is all. To slant a story against the evidence in favor of the Catholic Church, or against a communist group, is objectively every bit as dishonest, as offensive to justice, as the opposite proceeding. In some dispute between a man who is a Catholic and a man who is an atheist, to assume, whether deliberately or unconsciously and "instinctively," that the Catholic is right and the atheist wrong (I am not speaking of Catholicism and atheism) suggests that a Christian's mind has been corrupted by an alien atmosphere.

It seems to me then that in these and a dozen other ways, a most important apostolic activity of the Catholic press is to give good example to us, its readers, example of honesty, fearlessness,

integrity of mind, sobriety of judgment and presentation, courtesy and charity of spirit. It could be objected—forgive my frankness—it could be objected that these qualities do not pay a newspaper, pay, that is, in sales and advertisement revenue. Very well. Then that is another good example: of suffering in pocket for righteousness' sake, of choosing a smaller and more effective circulation, rather than a bigger and less effective one. (Nor is this being virtuous at someone else's expense, for scribblers like myself would get smaller pay checks).

One of the most important and far-reaching matters on which a Catholic newspaper can give a lead to its readers is their attitude to, and relations with, non-Catholics. That attitude and those relations are a big subject in itself, not to be dealt with in a couple of paragraphs *à propos* of something else. I will simply say that Catholics in the United States and Great Britain often show an ill-mannered and insensitive aggressiveness towards non-Catholics that accounts for a good deal of the dislike of ourselves and the Church that we encounter. Our Lord warned His followers to beware when all men spoke well of them. Some undeserved ill-repute is therefore our proper lot. But what of ill-repute that is deserved? When we use the practices of our religion as excluding shibboleths, when we use the truths of our faith as a bludgeon, what then? If a man's head has been broken by a flung brick, it is not any less sore because that brick was made of gold—and it may look to the sufferer simply like a lump of very brassy brass.

A NEWSPAPER that is concerned first, last and all the time for truth and goodness will recognize, acknowledge and encourage them wherever they are found, among Orthodox, Anglicans and Protestants, among "Jews, Turks, infidels and heretics," no less than among Catholics. It will help and encourage its readers to do the same. If it be necessary adversely to criticize some non-Catholic attitude, action or "stand," it will do so without giving the impression that non-Catholics are deprived of all Christian truth and are only doubtfully in good faith.

Such a paper will never criticize communism without at the same time warning against those practical deficiencies in other polities, and those actions of individuals and groups, that give communism so much of its driving-force. It will not waste space on rhetorical denunciation of current religious infidelity ("modern paganism") unless to emphasize as a warning that the insufficiency of Christians must have been colossal, their positive misdoings monstrous, for this infidelity to be possible, seeing that for nearly fifteen hundred years Christianity had a free hand in Europe.

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Such a paper will never warn against birth control without at the same time making clear that it appreciates the horrible material conditions in which so many people live, pointing out that those responsible for these conditions share in the responsibility for resulting birth-control. Moreover, that "keeping up with the Joneses" and other manifestations of materialism and worldliness lead to birth-control no less than do low wages and scandalous housing—and that being a "practicing Catholic" does not automatically inoculate one against materialist and worldly values.

In these and so many other ways such a news paper will edify—build up—the members of the Body of Christ, and give a more positive content and meaning to the idea of "the apostolate of the press." Writing in *Blackfriars* some years ago Father Conrad Pepler remarked that "the doctrine of Catholics does often appear to those outside the Church as arid legalism and dubious argumentation." That is true. And it means that the minds of us Catholics are themselves often infected by arid legalism and dubious argumentation rather than being alight and warm and clear and candid. The Catholic press can do much to remedy such states of mind; it can help those dry bones to live, it can help to open our minds and spirits, to make our Catholicity truly universal and comprehensive, it can help us to love goodness and hate iniquity wherever they may be found.

I ventured above to suggest a motto for a Catholic newspaper. May I also suggest a prayer: "Lord, open *Thou* our lips; and our mouths shall show forth *Thy* praise."

Communications

The Catholic Press

Chicago, Illinois

TO THE Editors: Pull up the flag for "The State of the Local Catholic Press!" Probably a good indication that this infant (it has scarcely begun to crawl) may eventually come of age. More significantly, it is evidence of the growing maturity of the intellectual and spiritual life of the Church in America. No one would have dreamed of seeing such an article in print 10 or 15 years ago.

So much of the activity of Catholics today is of the "ghetto" variety, meetings of their own groups, esoteric, no relation to every day problems, patting each other on the back and the usual "anti" talk. Anyone who rubs shoulders with left-wingers, party members and party



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followers, realizes how ineffectual and totally useless this entire program of the "do-gooders" is. Meanwhile, the problem continues to exist, the crisis here and elsewhere becomes more acute and the vacuum left by the absence of militant Catholics on the battle-front is filled by others.

What accounts for the responsiveness to such publications as *THE COMMONWEAL*, *Integrity*, *Today*, the *Cross and Crown*, except that there is a large class of intellectually and spiritually mature Catholics who are literally starved for the bread of life? Up to now, they have had to apologize for what was being done. Now, they have a few crumbs dished up to them. But if the unrealistic approach today could be done away with, the result would be a feast and not a famine.

JOHN A. MELLA.

Saginaw, Michigan.

TO THE Editors: I have just finished reading in your February 3 issue Donald McDonald's article "The State of the Local Catholic Press" and must say that I enjoyed more than usual your *annual* tirade against the Catholic Press of the various dioceses. I say *annual*, because that seems to be your main contribution to the whole Catholic Press Month.

Mr. McDonald's criticism of the Denver convention was very pertinent. Where was he, however, at the time of the convention? Why did he not speak up then? In my address to the same convention I proposed a concrete, definite method of injecting some Social Justice articles weekly into the whole Catholic press of the country and when I finished there was not one bit of discussion about it. His point that Catholic Press Conventions are dull and smug was all too well known to the members of the convention.

About the only positive suggestions Mr. McDonald makes in his article are that the Catholic Press should deal more with "matters like wages, housing, pension plans, health insurance and recreations facilities. . . ." Also there should be more articles in the paper on such subjects as Catholic Action, liturgy, and the rural life. His classification of much of what we editors print as *useless* is simply an expression of opinion and judgment which reflects some one individual's tastes and background. I can easily imagine a particular family's joy on seeing a bride's picture in the local Catholic press as a *relief* from the usual dreary articles put out by our youngish, amateurish, smart college graduates on the subjects of rural life, liturgy and Catholic Action. The Catholic reader likes local *news*, in the form of weddings, sports events, social doings, meetings, elections of officers, etc., etc., and no amount of groanings, rationalizations or theorizing from Marquette or Fordham will change that.

But one department in the Press does not have to exclude the other as is the impression given by Mr. McDonald. Simply build up in a constructive way the de-

partments wherein we are weak. But we must not become mere tools for the big unions to use for their materialistic ends. We must strive to write about what people are concerned about and concerning actual problems and not merely print long dissertations on social subjects that would bore everybody.

THE COMMONWEAL is to be "congratulated" on its annual diatribe against the efforts of those who have built up the Catholic Press in this country. It is something we editors look for and sort of like to read. But at the same time I for one can imagine nothing more frightening than to turn over the Catholic Press to the smart young men like the author of THE COMMONWEAL's latest blast by Donald McDonald. I do not know Mr. McDonald, but for heaven's sakes, let's hear from him at the Rochester convention; or will he be too busy taking notes for another COMMONWEAL February Catholic Press Month contribution?

(REV.) NEIL O'CONNOR
Editor
The Catholic Weekly

The Stage

The Devil's Disciple

AS OF FEBRUARY 20th, it was apparent that the American Revolution on Broadway had been won by the Irish. On that date Maurice Evans brought the Shaw comedy and the entire City Center Company down the town to the Royale, and a very good idea it is. I only hope the journey did not mean that the physical production by Peter Wolf had to be enlarged or any way embellished, as I thought it fairly perfect the way it was. It was Mr. Wolf's lighting which seemed so particularly effective on the barn-like Center stage. Somehow or other, it gave exact point to his simple Colonial structures and lent all the right weathers to the scenes. And to the shenanigans of the excellent cast.

In 1899, or thereabouts, Shaw persisted in calling the business a "melodrama." He had been asked to write such an opus by the celebrated romantic actor, William Terriss. Confronted with such an intriguing proposal, and with its intriguing possibilities to his own multitudinous mind, Shaw says, "... I resolved to get together all the trite episodes, all the stale situations, which had done such good service in the last ten years in trashy plays, and combine them in a new melodrama, which should have the appearance of a deeply thought-out, original modern play. The result of it all was *The Devil's Disciple*." All this theory after the fact is, of course, very well. What actually happened is that Shaw simply contrived a satire of the current melodramatic

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form. He accomplished this by presenting the pattern for a melodrama in the first act, and then proceeding to reverse that pattern in the second and final act. As usual there is no true experiment in form in the piece, although there is indeed an experiment in understanding. And there is, again as usual, Shaw's marvelous gift of the dramatic imagination. After all, we are not at this point concerned with his 19th century iconoclasm. His Rake who is proved to be a Religious; his Minister who is proved to be an actual Soldier; his Mother who is proved to be a Fiend; his Wife who is proved to be merely a Girl; and above all, his General who is proved to be honestly a General—all these are not fascinating to us only because of their formal reversals, but rather because they are interesting characters to watch and to listen to. They still represent a delighting evening, a half-century after their spurious first-night.

And I must say Mr. Evans does them justice. I think his most invaluable contribution on behalf of our Municipal Theatre will be not only the excellence of his own diction and voice-control, but also the fact that all of his company have seemed to catch the talent from him. In such a sprawling arena as the Center, audibility is the first step, and I was convinced by the performance, and the response, that the last balcony was rocking to the prolonged Shavian wit just as easily and clearly as I was, situated in the middle orchestra. For acting honors, I would especially like to mention Hilda Vaughan's soul Mrs. Dudgeon, Ian Martin's bucolic Sergeant, and especially-particularly, Dennis King's Burgoyne. It is true Mr. King's rather *cloche* wig did sometimes make him resemble a combo of Margaret Webster with Charley's Aunt. But that is a small concern, and it only remains to add that he is wonderful in perhaps the most wonderful part ever written for an understanding actor. (*at the Royale*)

Arms And The Girl

ROUBEN MAMOULIAN'S arrangement of the Langner-Marshall bit of Revolutionary Americana—"The Pursuit Of Happiness"—is just about what you would expect. It is colossal, it is loud, it is unbelievably dull. And from what people tell me, it bears no relation to the original play. Moreover, it is a talent-wasting deal. It's almost impossible to conceive that Morton Gould could write such moribund airs, or that Michael Kidd could deliver such flat choreography, or that players such as Nanette Fabray and Pearl Bailey would be willing to mix in such a mess. I guess Mr. Mamoulian's future promotion will have to depend upon his ability to produce the most ridiculous program-listings in town. On this particular sheet there are eleven different sizes of type. Among all these adjusted names, perhaps some people can weave their way towards enjoyment, but all I can say is that the end-result is worth neither the eye-strain nor the subsequent torpor. (*at the Forty-Sixth Street*)

KAPPO PHELAN.

The Screen

Physician, Heal Thyself

I'M NOT exactly sure whom the latest Noel Coward movie is supposed to please. It is doubtful if general moviegoers or even anglocinemaphiles will like it; and since it is about a psychiatrist who goes berserk, it is certain that members of that profession will be annoyed. And rightfully so, for the script, which Coward wrote himself from one of his short plays, is rather confused. One is not sure whether the psychiatrist's breakdown is due to overwork or to the fact that when he fell in love with his wife's friend, his wife suggested that he and this other woman go away together so he can get the whole thing out of his system. There could be other reasons for the psychiatrist's collapse: he becomes so insanely jealous of this woman's former and present men friends that he spoils their trip to Italy as well as her love for him. Then too it is possible that his belief in the value of psychiatry is shattered by his failure to feel and think his problem through. Why he doesn't run, but fast, to another psychiatrist is not explained.

What we do have in "*The Astonished Heart*" is a lot of supposedly smart Coward chit-chat about human behavior. Somehow this all seems very dated now, and the characters become even more shallow when they have to handle a situation of tragic implication. Actually it is difficult for us to get stirred up about this psychiatrist's problems, and Noel Coward's portrayal in the lead role lacks warmth or even enough display of heart to be astonished when the time comes. Even such a fine actress as Celia Johnson, whose performance in "Brief Encounter" was first-rate, fails to make the role of the "sensible" wife plausible. Perhaps if Director Terence Fisher and Anthony Darnborough had depended more on camera than on sound track to tell their story, they could have got its themes across. In any case, if you feel the need for a mixture of really smart drawing-room talk and psychiatry, I suggest you go to T. S. Eliot's play "The Cocktail Party."

Of if you want something more out-of-doorsy with a story that will move you instead of perplex your brain, you could try "*Mrs. Mike*." While some of this movie is on the sweet side, most of it is a realistic and fascinating account of a woman's experiences in the wilds of Canada some 40 years ago. This pretty girl (Evelyn Keyes), who came from Boston and married Sergeant Mike (Dick Powell) of the Royal Northwest Mounted, should perhaps have known that life would be tough in the snowy wastes and wildernesses, but she had no idea that it would be *that* tough. She learns; and this good film, based on the novel by Benedict and Nancy Freedman, succeeds in conveying the desperate loneliness, the longing for company, the struggles with illness, the hard fight that man has with nature which become realities

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(3) No one has so far questioned that this is the most steadily intelligible of all versions of the Holy Scriptures in English. This seems to us to be a point worth considering.

This last volume, **THE OLD TESTAMENT, Vol. II**, (\$5.00) which appears March 8th, contains all the prophets. Every Sunday we announce that we believe in the Holy Ghost "who spoke by the prophets"—it might not be a bad project for this Lent to find out *what* he spoke by the prophets, something about which Catholics are usually strangely indifferent . . .

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Other Ideas:

If you would like forty saints for the forty days of Lent, you will find them in **F. J. Sheed's** Anthology of Saints, **SAINTS ARE NOT SAD** (\$3.75). If, on the other hand, you mean to read a Catholic book a week this Lent, let us send you the **Spring Trumpet**, in which you will find our whole Spring list, new and reprinted reviews, extracts from books to come, etc. Ask **Lucy MacGill** for it.

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for Mrs. Mike. Fortunately Director Louis King keeps this material from becoming too grim by injecting enough humor and warm human touches from the book to remind us that these are real people and not just symbols in a back-to-nature tragedy. At the same time "Mrs. Mike" will not be confused with one of Robert Flaherty's really down-to-earth documentaries. Keyes and Powell are appealing in the lead roles, and they are well supported by a large cast. Perhaps "Mrs. Mike" is just the kind of realistic escapism we need every now and then to remind us, as it did this courageous woman, that one has to make his life worth the struggle.

PHILIP T. HARTUNG.

Catholic Books

THE following titles are selected from the publishers' own lists of the most important Catholic books they have presented this season:

Story of the Trapp Family Singers. Maria Augusta Trapp. Lippincott. \$3.50.

Stories of Our Century By Catholic Authors. Edited by J. G. Brunini and F. X. Connolly. Lippincott. \$3.00.

Eloquent Indian. John B. McGloin, S.J. Stanford. \$5.00. (The biography of an Indian Jesuit in early California.)

The Holy Year, 1950, Unitalsi. \$2.00.

Fundamental Moral Attitudes. Dietrich Von Hildebrand. Translated by Alice Jourdain. Longmans, Green. \$1.75.

The Catholic Church in the United States. Theodore Roemer, O.F.M.Cap. Herder. \$5.00.

The Mother of the Savior and Our Interior Life. R. Garrigou-LaGrange, O.P. Translated by Bernard J. Kelly, C.S.Sp. Herder. \$4.00.

Social Ethics, Natural Law in the Modern World. J. Messner. Translated by J. J. Doherty. Herder. \$10.00.

The Canon of the Mass, Its History, Theology, and Art. Jerome Gassner, O.S.B. Herder. \$5.00.

The Life of Our Lord Jesus Christ in Meditations. M. Meschler, S.J. Translated by Sister Mary Margaret, O.S.B. Two Volumes. Herder. \$12.00.

Who Shall Bear the Flame? Jules Cardinal Saliège. Fides. \$2.75 cloth, \$1.75 paper.

The Vision of Fatima. Thomas McGlynn, O.P. Little, Brown. \$2.50.

Prayer For All Times. P. Charles, S.J. Newman. \$3.50.

The Holy Year of Jubilee. Herbert Thurston, S.J. Newman. \$4.25.

Mother Seton. Rev. Charles I. White. Doubleday. \$2.50.

Father Flanagan of Boys Town. Fulton and Will Oursler. Doubleday. \$3.00.

The Maryknoll Story. Bob Considine. Doubleday. \$3.00.

To Every Man A Penny. Bruce Marshall. Houghton. \$3.00.

Desert Calling: The Story of Charles de Foucauld. Anne Fremantle. Holt. \$4.00.

The Waters of Siloe. Thomas Merton. Harcourt. \$3.50.

Introduction to the Devout Life. Saint Francis DeSales. Translated by Monsignor John K. Ryan. Harper. \$3.00.

The Living God. Armand Pierhal. Translated by Wilhelmina Guerard. Harper. \$1.75.

Saints Are Not Sad. Edited by Frank Sheed. Sheed and Ward. \$3.75. (Forty biographies.)

Knox Latin-English Missal. Sheed and Ward. \$10.00-\$25.00.

Salvation of the Nations. Jean Danielou. Sheed and Ward. \$2.00.

Collected Letters of Saint Therese of Lisieu. Edited by Frank Sheed. Sheed and Ward. \$3.75.

Religion and the Rise of Western Culture. Christopher Dawson. Sheed and Ward. \$3.75.

The Mystery of the Charity of Joan of Arc. Charles Péguy. Translated by Julian Green. Pantheon. \$3.00.

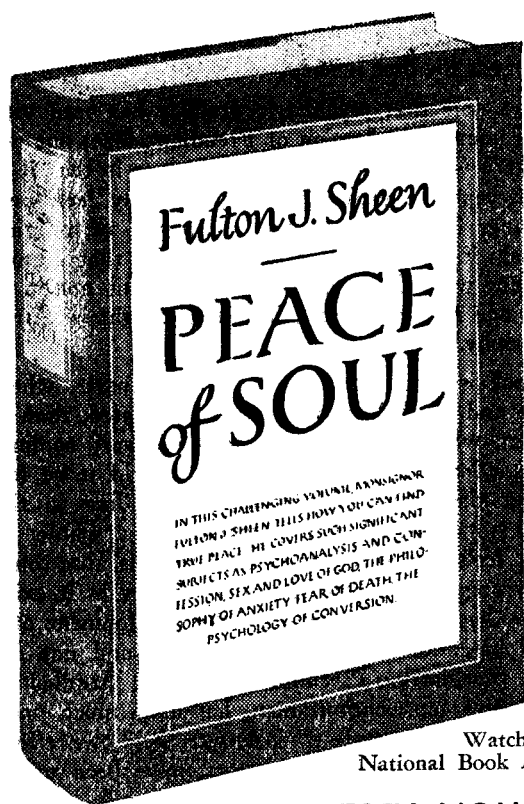
We Live With Our Eyes Open. Dom Hubert van Zeller. Sheed and Ward. \$2.00.

Cooking For Christ. Florence S. Berger. National Catholic Rural Life Conference. \$2.50.

Catholic Radicalism. Peter Maurin. *The Catholic Worker.* \$1.00.

The Life and Teaching of Jesus Christ. Jules Lebreton, S.J. Macmillan. \$5.00.

The Champlain Road. Franklin Davey McDowell. Macmillan. \$3.50. (The story of the Jesuit Huron martyrs.)



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Books

Psychiatry and Asceticism. Felix D. Duffey, C.S.C. Herder. \$2.00.

"PSYCHIATRY alone cannot heal a wounded heart or cleanse a sinful one." Asceticism "does not disdain to use the aids and helps psychiatry provides." But the services psychiatry may render appear rather insignificant to the author. He does not have, on the whole, a good opinion of what psychiatrists do and teach.

One ought to remember the remark once made by Husserl that it is not always science which speaks when scientists talk. This applies to psychiatry. There is no doubt that much has been said by psychiatrists which cannot be approved when seen from the angle of sound philosophy or religious principles. On the other hand, to criticize psychiatry, one has to inquire more deeply into the matter than the author does.

It is a just reproach that psychiatry ignores the fact of original sin; but this refers more to the philosophy of psychiatry than to its practice. Original sin is, after all, the heritage of all men; it does not explain why some men fall prey to neurotic troubles while others are spared. The author disapproves of an individual psychiatrist because he did not tell, in a lecture, how to treat neurosis, except by remarking that such cases should be entrusted to a psychiatrist. But a surgeon does not tell his audience the details of an operation; he tells only that in certain cases surgery is the best remedy.

It is also true that psychiatric practice has been vitiated by an uncritical adoption of Freudian ideas; but not all psychiatry is Freudian. If the author feels that it is better to accept the views of Jung, one may feel some doubt. Jung, indeed, recognizes the power of religion and the help it provides. But he is not, for that reason, in agreement with Christian doctrine, and his notion of the soul is one rather different from that taught in Christian philosophy.

This book is much better in its positive parts, where the nature and psychology of asceticism is stated, than in its criticism, which seems to rest on a not very comprehensive knowledge of psychiatry. Nor should it be forgotten that the brand of psychiatry prevailing in this country is not identical with psychiatry as a whole. If the author feels, and surely with good reasons, that something is wrong with contemporary psychiatry as it exists here today, he ought to encourage the development of a psychiatry based on a reliable philosophy, and not discredit all psychiatry. Psychotherapy, when handled by competent and conscientious men, has done much good. It has helped many people who, despite their own efforts and those of their spiritual directors, have been unable to free themselves of their troubles.

In one point, however, one cannot but wholeheartedly approve of the author's remarks. He is right in warning

against the activities of the all too numerous "quacks," medical lay-people, social workers, and so forth, who dare, although quite unsufficiently equipped, to handle human problems and situations which require maturity and knowledge to be understood, let alone to be treated.

RUDOLF ALLERS.

I, My Ancestor. Nancy Wilson Ross. Random House. \$3.50.

IT MAY be that opposition to best-seller fiction is unnecessary, a misuse of energy—something like the use of a machine gun to kill a mouse. But if criticism of popular stories is to continue, then the type of book which deserves special anathemas is that which combines a gloss of knowledge and sensibility, a feeling for "art," "culture" and "life of the soul" with a thick coat of sentimentality and indiscriminate shrillness.

This is a book which indicates that the author has learned lessons, has felt the impact of the value of important intellectual activities. Miss Ross tells that a money-making job without meaning or function is a horrible activity; she describes how the beauty of nature surpasses the amazing creations of men, and how proximity to the earth gives greater pleasure than the mechanical booby-traps of cities.

In addition Miss Ross has many truisms to offer about psychiatry, painting, politics, religion and rustic life.

Generally speaking, she has the proper tags, the correct formula for these things, but her story is such a boozy combination of fine principles, superficially stated, and uncomfortable descriptions and sentimental sentences that the book has the effect of a prolonged parroting.

Phillip Stewart, a story editor for a movie maker, is forty and frustrated. His marriage is about to fail when he suffers an accident, goes to a hospital, and, after a series of delirious dreams and hallucinations, undergoes psychiatric treatment. The analysis results in a strong admiration for Ermenthal, the psychiatrist, who assumes a position of hero, and when he dies later, martyr.

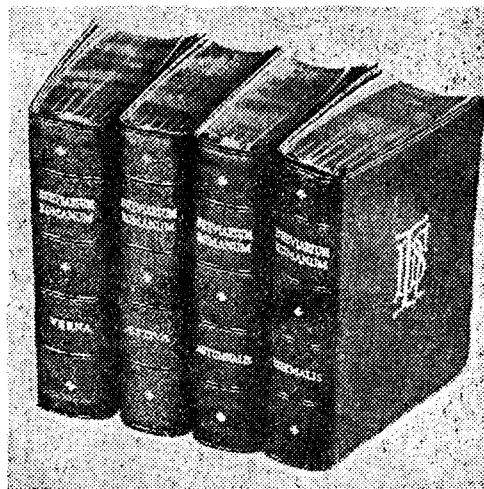
Tom Stewart, Phillip's father (a long section of this static book is an account of his life), is a virile, silent man who had been a labor organizer and who now lives close to the earth. He gains in wisdom and age while speaking to gulls, inspecting the habits and habitats of birds, and gazing at mountains. In the summer he gives sermons to tourists, and he is always willing to give therapeutic counsel to persons in distress.

Phillip's association with his father after years of complete separation, and with his father's neighbors, forces a healing of his difficult but ill-defined neurosis. Amid many platitudinous preachments about painting, politics and Indian lore, he restores himself to a level where he can say, "Maybe I've learned something here. Something I'll know in time how to apply." What he has learned is that the "inner attitude . . . alters the outer

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- GEORGE MILES.

Social Ethics, Natural Law in the Modern World. J. Messner. Herder. \$10.00.

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GEORGE A. KELLY.

American Immigration Policy. Edited by William S. Bernard, Carolyn Zeleny, Henry Miller. Harper. \$4.00.

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• REVIEWERS •

RUDOLPH ALLERS is a professor of Psychology at Georgetown University. He is the author of *The Psychology of Character*, *The New Psychologies* and *Self-Improvement*.

GEORGE MILES is a graduate of the University of Notre Dame.

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